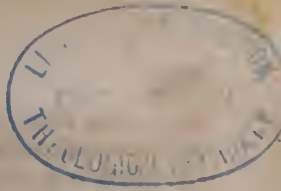


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THE BAPTISM OF OUR LORD BY  
JOHN.

MATTHEW III. 13-17.  
No. XXI.

In the last essay, I submitted to the reader the observations I had to make upon the nature of John's testimony to the Messiahship of the Lord Jesus. The subject was not exhausted; but enough was said to enable the reader to judge of the force of the argument, and resolve the difficulties which might occur to his mind touching the soundness of the principle upon which the argument depends. This was all I thought necessary to put before him in a connected form. As we proceed, new arguments will occur, confirmatory of those already advanced, so as to leave, as I trust, no doubt upon the reader's mind as to the truth of my main conclusions.

The subject which I propose to consider in this essay, is the baptism of our Lord by John. The reader will remember, it was introduced into the last essay with a view to an objection, which might arise in his mind, against the argument I was urging. To meet the supposed objection, it was submitted, that the rite was not performed in the presence of any of the people—that it was administered with a view to peculiar ends, although incidentally it served to identify to John the person of Jesus as Messiah. What those ends were, is a question of great interest and importance.

Various motives have been assigned by commentators for our Lord's submitting to the rite; some of which appear to me to be founded merely in conjecture. For example, some authors have supposed our Lord's motive was "to testify to the truth of John's baptism," and to show that "he owned the Baptist as one commissioned of God to do that office." But why for this end? seeing that John's authority was so fully authenticated by other means, and that too, *with the design* to make his testimony strong, independently of the testimony of the Lord Jesus. Again: why should this indirect method be adopted, seeing our Lord afterwards bore the most explicit testimony publicly, to the dignity of John's person and office? (Matt. xi.) Besides; those who assign this as the motive, assume that the rite was administered in public, which I submit is an assumption not only without evidence, but against evidence; and they assume, too, that the Lord at that time had appeared as a public character, which is contrary to the fact. (See note from Lightfoot, in Essay XVI.) Many—perhaps most—of the people had been baptized when our Lord submitted to the rite. (See Luke iii. 21, in the Greek text; Matt. iii. 5.)

Nor could the motive be to give an example to the Christian Church, because John's baptism had no respect to the dispensation of the Spirit, and was superseded by another baptism, when the kingdom he preached was withdrawn. (Matt. xxi. 43; Acts i. 5;

xix. 5; John vii. 39; Matt. xxviii. 19.) Scott admits this could not be the motive, except in a very qualified sense. (See his note on the place.) But, not to dwell on the reasons suggested by others, let us attend to the particulars and the hints they furnish.

John's baptism, as it respected *the people*, was called "the baptism of repentance for the remission of sins." (Luke iii. 3; Acts xix. 4; Mark. i. 4.) It was attended also with a confession of sins; (Matt. iii. 4; Mark i. 5.) This purpose of the rite could have no application to our Lord; (Heb. vii. 26; John viii. 46.) The exhortation "to believe on him who should come," &c., which Paul tells us accompanied the rite, as applied to the people, was equally inapplicable to the Lord Jesus; (Acts xix. 4.) Whether John used any form of words, when he baptized the Lord, does not appear; but admitting that the exterior form of the rite was the same when applied to the Lord, as to the people, the intent of it, for the reasons suggested, cannot be determined either by the form of the act, or of the words. The same thing may be shown by the Lord's reply to John, when he forbade him, (Matt. iii. 15;) for it proves, that in some way the act was connected with the fulfilling of all righteousness; (Gal. ii. 21.) Another ground of distinction may be thus stated:—

The baptism of John, as applied to the people, *failed* to prepare them, *effectually*, for the kingdom he preached. This is proved by the event. The kingdom was taken away from them, (Matt. xxi. 33-43)—they were dispersed as a nation—the Gentiles were called; (Matt. xxii. 1-10; Rom. xi. 11;) a new dispensation opened and a new baptism appointed, (Matt. xxviii. 19.) But in regard to the Lord Jesus, it was impossible that the rite should fail of its appointed end. Hence it follows, that the frustration of the rite, as it respected *the people*, did not defeat—on the contrary, it must have furthered—the intent

of it, as it respected *him*. Their baptism had respect to the *legal covenant*, as the condition upon which they were to enjoy the blessings of the Davidic covenant; and it failed, through the weakness of the flesh, (Ex. xix. 5; Rom. viii. 3.) Our Lord's baptism, on the other hand, must have had respect to the foreseen course of events, and the covenant of grace, through which it was the purpose of God to bring the kingdom, which John preached, *effectually near*—*to establish it in outward glory at the second coming of Messiah*. In other words; the baptism of the people had respect to the *Davidic covenant*, and to the promised kingdom come near under the *legal covenant*. Our Lord's baptism had a deeper design and a wider scope. It had respect to the *Abrahamic* as well as the *Davidic covenant*—to the salvation of Gentiles as well as Jews—to the heirship of the world, as well as of the throne and kingdom of David; (Gal. iii. 8; Rom. iv. 13.) Their baptism was imposed by his authority, as their king. His was voluntarily assumed; yet not simply as the son of David and the rightful king of Israel, but as the second Adam, the seed of the woman, and the seed of Abraham. Consequently, his baptism had respect to his whole work of trial and suffering, and it even comprised, objectively, the baptism (or the things signified by it) he afterwards appointed for the dispensation of the Holy Spirit; not, indeed, as a thing having precisely the same nature or uses, as his own baptism, but as a subordinate or dependent rite, looking forward to the same end, *viz.*, his own future coming in his kingdom, and to the outward manifestation of its glory in the Palingenesia, or new creation. In fine, as his incarnation was the voluntary assumption of a body, (which was the first great overt act in the work of redemption,) so the submission of that body to the baptism of John was the voluntary and formal dedication of it to sufferings and death,

as the *appointed means* of redemption, and the establishment of his own glorious kingdom upon the ruins of the fall.

This view of the nature and import of our Lord's baptism by John is not forced or far-fetched. He himself afterwards plainly alluded to his sufferings and death as a second baptism of his person, (Luke xii. 50; Matt. xx. 22.) And here I may remark the reason why our Lord concealed the mystery of his person, even from his forerunner, until this time.\* There was no occasion why he should make himself known, even to John, before the time came when he must dedicate his person to his work. But *then*, we may suppose, concealment would no longer be proper. For John was to be his minister in this act; and to perform in type or symbol beforehand, by the Lord's command, what he was soon outwardly, in the body, to undergo. Hence he caused John, by a special revelation, at the instant of his presenting himself for baptism, to perceive the hitherto concealed mystery of his person.

In confirmation of this hypothesis, let it be observed, that John himself was not aware, until then, of the necessity or propriety of administering his baptism upon the person of Messiah: for he forbade him, (Matt. iii. 14.) We cannot, on any other ground, account for his refusal to perform the rite. If John had *known* it was a *part of his office* to perform this act—that it *was required* of him to do so, by the Divine will—he could not for an instant have recoiled from the duty, under the impression of his own unworthiness. It would seem almost like a sinful affectation of humility to do so. Besides, we are not bound, either by scripture or reason, to believe that John knew from the beginning, by the general inspiration of the Holy

\* "Sunt qui credant, eâ ipsâ horâ fuisse ei revelatum, etiam antequam signum sibi a Spiritu prædictum vidisset."—*Clarius*. The writer thinks there is no other way of explaining Matt. iii. 14 and John i. 31–33.

Spirit, what would be the result of his own ministry. He knew, undoubtedly, all that he had been inspired to know, but not more; and it is by no means incredible, that the necessity of this act was first made known to him by the Lord Jesus himself. If we suppose, however, that John at the moment thought of the rite, only as it was applicable to the people, there was irresistible force in his remark. For before him stood, suddenly revealed to his conception, Jehovah Sabaoth, whose name is Holy. As a man, perfectly wise, righteous and good, (2 Sam. xxiii. 3,) he needed no ritual or ceremonial purification, or preparation to enter upon the exercise of his prerogatives as king of the kingdom, which John preached. His subjects did; and John, as one of them, though filled with the Holy Ghost from the womb, (Luke i. 15,) felt his own unworthiness, as a man, to perform the humblest service for him; (Matt. iii. 11.) And the kingdom, which John was commissioned to proclaim is, in point of fact, to be filled with subjects more exalted than John *then* was; (Matt. xi. 11.) But our Lord's answer revealed to him a *new purpose*—a purpose which he did not know before.

"Suffer it now,"—or, as the words should be rendered, *this time*—"for so," that is, in this typical way, "it becometh us to fulfil all righteousness."

\* The word translated *now*, is ἀρτι. Schleusner understands it in a *precative* sense; having the force of the Hebrew נָא, and renders it *quæso*—I pray thee. But this is a mistake. Our Lord's reply was a command, not simply a request. The word has the sense of הַעַתָּה *this time*, and is rendered in that sense by John David Michaelis, in his version of the New Testament, *diesmal*. The Rhemish version renders it, "for this time." So does Simon. De Sacy renders it, *pour cette heure*; and in the same way the translators of the version published at Mons. Diodati renders it, *al presente*. But Michaelis has hit the true sense; although it is not probable that he saw clearly its bearing. "Suffer it this



It is to be observed, likewise, that our Lord here *joins John with himself* in the work of fulfilling all righteousness. But how could the performance of this rite by John serve or tend to fulfil all righteousness, otherwise than *typically* or *symbolically*?\* The *actual* fulfilling of all righteousness was certainly the *sole* work of the Lord himself, (Is. Lxiii. 3.)

time;" that is, at this appearing, or advent. As if the Lord had said: "I am to come again; and at that second appearing, this rite, as you suppose, will not be proper: for then I shall appear *without sin* unto salvation;" Heb. ix. 28. There is nothing incredible in the supposition, that our Lord should in this way, and by special revelation or illumination, make known to John the mystery of his sufferings and future advent.

If the reader inquires, whether the word  $\epsilon\pi\epsilon\tau\epsilon$  is ever translated into Greek by the word  $\acute{\alpha}\rho\tau\iota$ , in the LXX., the answer is, No; because (according to Trommius) the word  $\acute{\alpha}\rho\tau\iota$  does not occur in the LXX. But it is rendered by  $\nu\upsilon\upsilon$ , in Gen. ii. 23, which in our version is *now*; also in Gen. xxix. 35, and Ex. ix. 27—(Eng., *now, this time*.) The reader may consult, also, Gen. xviii. 32; xxx. 20; xxix. 34; xLvi. 30; Judges xv. 3; vi. 39; Ex. x. 17; Judges xvi. 18, 28: in Heb., the LXX., and the English version, for the different renderings of this word. The first of these passages, however, (Gen. ii. 23,) is sufficient to show that the English word *now* may be used in the sense of  $\epsilon\pi\epsilon\tau\epsilon$  *this time*, as well as the Greek word  $\nu\upsilon\upsilon$ . Why not, then, the word  $\acute{\alpha}\rho\tau\iota$ ? This criticism may seem minute; but, if it is just, it is very important; as it develops the point and the force of this very interesting passage. I beg the reader to consider the matter attentively.

\* "Lex Mosis de hoc baptismo nihil præscripserat, et cæleste mandatum, quod Baptista acceperat, ad peccatores resipiscentes proprie pertinebat." — *Grotius*. "Mutatio doctrinæ mutat statam Ecclesiæ, et doctrina indicat baptismum. Qualis enim fuit doctrina, talis fuit et baptismus." — *Camero*. This remark of Camero confirms what was said above, concerning the diversity of intent between our Lord's baptism and that of the people.

And elsewhere, we are taught that righteousness could only come through his death, (Gal. ii. 21.) Yet the Lord's baptism being considered in the light suggested, John could have part in the work: and when we consider that the Lord's baptism foreshowed John's own fore-ordained rejection and sufferings, (on the grounds stated in a former essay,) we see great condescension and tenderness in our Lord's thus joining John with himself in the work, as well as a ground for it in the divine appointment, which, as we have seen, bound up the ministry of both in the same issue. I may add, also, that it shows the great dignity of John's character and office, (Matt. xi. 11,) that he should in this typical way be an actor, by divine appointment, in the work of redemption.

It was this answer, then, as I submit, which first *clearly* revealed to John's apprehension the mystery of redemption, through the rejection and sufferings of Christ. It was *after* this, that he pointed him out as the Lamb of God, (John i. 29, 36,) with plain allusion to the sacrifice of the cross. It was this answer, which taught John his own rejection, (John iii. 30;) for he could not after this expect to be a successful messenger, or be received, while the Lord, whom he foreran, would be rejected. This should not surprise us; for if the Lord enabled John, by the power he had over his mind, to discern the mystery of his person, before the descent of the Holy Spirit in the form of a dove—which was the appointed token, (John i. 32, 33,)—it is by no means incredible that he enabled him also, to discern and fully comprehend, through the medium of this rite, the mystery of his own and his Lord's rejection—the mystery of his Lord's death, resurrection and future advent. "Suffer it *this time*; for so it becometh us to fulfil all righteousness."

If this view of the matter be just, it affords another reason for believing that the rite was not performed before the

public eye. It was not in the nature of a public testimony—as many commentators suppose—but of a personal dedication to his whole work; (Heb. x. 7.) It preceded his temptation, or trial, in the wilderness, as the second Adam, as well as his assumption of the office of preacher of the kingdom; because it had a typical relation to all he did or suffered, from the time when he was *borne*, (Matt. iv. 1,) *cast out*, (Mark i. 12,) or *conducted*, (Luke iv. 1,) by the Spirit into the wilderness, until he burst the bands of death, and rose triumphant from the grave, as the Lord of the new creation. It was in the nature of a prophecy: for it showed to John, as well as to the Church, for whose instruction it is recorded, that he knew the end of his work, and was sure of his victory over Satan, and death and the grave, before he entered upon it; (Heb. ii. 14; John xii. 27.) It shows, too, as I submit, the origin and foundation of that baptism, which the Lord afterwards appointed for the present dispensation. (Matt. xxviii. 19,) and serves to explain its chief end and import, (2 Tim. ii. 12; Col. i. 24; 2 Cor. i. 5, 6; Phil. iii. 10; 1 Pet. iv. 13; Rev. i. 9; Rom. vi. 3, 4; Col. ii. 12; Matt. xx. 23.) The believer's baptism has respect (among other things) to his own death, and to his resurrection at the *second* coming of Christ; whereas John's baptism of the people had respect, as we have seen, to the first coming of Christ, and the then impending dispensation of the Lord's personal ministry. Both, indeed, have respect to the *same kingdom*; but under different conditions. John's baptism had respect to the kingdom come nigh to *one* people *under the law*; whereas the baptism which the Lord took upon himself, and the baptism he appointed after his resurrection for his people, have respect to the kingdom to be brought nigh again under the economy of grace. John's baptism necessarily failed of its appointed end, because by the deeds of the law the Jews could

not be justified. But the baptism of the Lord and of the true believer cannot fail, nor can the things signified by them, be for ever delayed. We cannot, indeed, now understand all the mysteries which lie beneath this rite; (1 Cor. ii. 9.) Its prophecies of things which are still future, and its full meaning will not be made manifest till the mystery of God shall be finished, (Rev. x. 7; 1 Cor. xv. 51, 52,) and the kingdoms of this world shall become the kingdom of our Lord; (Rev. xi. 15-18.)

AZOR.

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### THE DIVINE DECREE.

“ALL Israel *shall* be saved.” Here the final reception of Christ by the Jewish nation is asserted. The time may seem long. Perhaps they might have been saved before now, had the Church been faithful. Their long night of darkness has stood connected with the equally long night of Christian supineness. They have lain perishing on our right hand, and we have heartlessly passed over to the other side.

But let none think that the wickedness of man shall frustrate the purpose of God. Do we not even already see the dawn of Israel's day of salvation? Look at the Christian Church. Are there not the stirrings of pity? Is not the scripture testimony, concerning the remnant of Israel, begun to be searched diligently? Is not the knee bent in prayer? The hand put forth to help? Are not messengers sent forth into the wilderness to seek them that are gone astray? And, when a wanderer is brought back, and a son of Abraham by natural descent, becomes a son of Abraham's faith and an heir of Abraham's blessing, is there not joy in the Church, even as there is joy among the angels of God? And look also at the Jewish nation. “The fields are white already unto the harvest.”

These are but pledges of the redemption of Israel. We gratefully

accept them as tokens for good. They encourage us; they animate us. But we need them not for the confirmation of our *faith*, which rests upon a firmer basis than appearances, however flattering, whether of inquiry amongst the Jews, or of zeal among the Gentiles; even on the word of Him that cannot lie: "All Israel shall be saved."—*Jewish Herald*.

### JEWISH CUSTOMS.

THE following extracts, in addition to some others that were given last month, are taken from an English work, entitled "*Emma de Lissau*," the author of which is a converted Jewess, and at present, as for several years past, a worthy and much esteemed member of the Presbyterian church in London, of which the Rev. James Hamilton is pastor. She has published various other works, ("*Sophia de Lissau*," "*The Orphans of Lissau*," &c.), which, together with the one before us, have gone through several editions in England, and been translated, we believe, into French and German. We are a little surprised that they have escaped the notice of our American publishers. The narratives contained in the three volumes named, and which are all that we have read, are authentic, but of an extraordinary interest. In "*Emma*" and "*Sophia*" the writer describes the fortunes of herself and her father's family, and, as we know of nothing that better justifies the saying, that truth is stranger than fiction, so neither do we recollect any works that we would so soon recommend for their pictures of Jewish life and customs, domestic

and religious.—What we extract is merely the appendix of Explanatory Notes.

#### *Bill of Divorce.*

THE following is a translation of the form of a Bill of Divorce used by the Jews. The frequent repetitions used therein are considered necessary, on account of the peculiar nicety required. The mis-spelling a word, and even the casual omission of a single letter, would render the whole proceeding invalid and nugatory.

"On the fourth day of the week, on the eleventh day of the month Chislew, in the year five thousand four hundred and fifty-four, from the creation of the world, according to the computation we follow here, in the city of Amsterdam, which is called Amstelredom, situated by the sea-side called Taya, and by the river Amstel; I, Abraham, the son of Benjamin, surnamed Walphius the priest, and at this time dwelling in the city of Amsterdam, which is called Amstelredom, which is situated by the sea-side called Taya, and by the river Amstel, or if I have any other name or surname, or my parents or my place, or the place of my parents. By my own free will, without any compulsion, I put away, dismiss, and divorce, thee my wife, Rebecca, the daughter of Jonas the Levite, who at this time abides in the city of Amsterdam, called Amstelredom, situated by the sea-side called Taya, and by the river Amstel; or if thou hast any other name or surname, or thy parents, who wast heretofore my wife. But now I put thee away, dismiss, and divorce thee; so that thou art in thine own hands, and hast power over thyself to go and marry any other man whom thou pleasest. And let no man hinder thee in my name, from this day forward and for ever. And lo, thou art free to any man. Let this be to thee from me a bill of divorce, an instrument of dismissal, and a letter of forsaking, ac-



cording to the law of Moses and Israel.

SEALTHIEL, son of Pathiel } *Witness.*  
COLONYMUS, son of Gabriel } *Witness.*

*Mishna* by *Surenhusius*. Vol. 3, page 325. Amst. 1700.

#### *Jews on a Journey.*

When Jews are on a journey, they must either carry their meat with them, and kill and prepare it at places where they stop on the road, or confine themselves to tea, coffee, bread, eggs, fish, vegetables and fruit.

Jewish pedlars, who frequent the same road regularly, are, or were, in the habit of keeping plates, knives, forks, saucepans, &c., in a box carefully locked, and deposited at the houses they were accustomed to use, and sleep at. When they arrive, they dress their own provision, quite apart. Many of the pedlars have licenses to kill animal food; but if not, and the place is not inhabited by Jews, they live on fish, eggs, and vegetables.

#### *Salutations.*

When Jews meet, after an absence, or receive strangers of their nation, they invariably give them the right hand of fellowship, and say,—“Sholam Alicham,” *i. e.*, “Peace be unto thee;” to which the customary reply is made by reversing the compliment, and answering “Alicham Sholam.” To omit this salutation is considered as a peculiar indignity and mark of contempt.

#### *License to Slay Animals.*

When Jews who have no license to kill animal food, reside in a remote spot, they are subject to many privations, as they are obliged to procure it from distant parts, and at a heavy expense. To such, therefore, the arrival of a person possessing the desired license is a welcome event. Few Jews (comparatively) are thus duly qualified, because it is a religious performance, and requires rabbinical, and traditional learning. The entire of the hind quarters and loins of animals are not used by the Jews, though cer-

tain parts of them may be eaten, if particular veins be duly extracted.

#### *Cabalistic Hieroglyphics.*

Cabalists are still to be found among the Polish Jews. Their MSS. are very curious; some of them contain a peculiar alphabet for each angel they invoke. Their talismans consist of cabalistic characters exquisitely delineated on fine vellum. This vellum, and also the pen and ink used for these purposes, are prepared with the same care as those made use of when the beautiful scrolls of the law deposited in the synagogues are executed. A peculiarly holy life, and rigid abstinence from every species of defilement, are indispensable qualifications for those who desire to acquire this mysterious knowledge. The fasts they observe are exceedingly long and austere. The writer of this note has seen a talisman prepared above a century past by one of the most eminent men of that day. It is still religiously preserved as a precious relic, in the family for one of whose female ancestors it was made. She was deranged, and the talisman was ordered to be suspended, by a chain of pure gold, about her neck. It represents, on a small square of vellum, an elegant female; every mark and line is a distinct cabalistic hieroglyphic; as a work of art it is interesting and curious; the persons who now possess it, assert that it wrought the desired effect almost instantaneously! Specimens of the cabalistic character are to be found in a closed burial-place of the Jews in London: they are engraven on the tomb of the wife of the celebrated Dr. Falck, respecting whom so many fabulous stories have been written. This burial-place is open annually, at the Black fast. Cabalistic invocations are also interspersed in the prayers of the Jews. Every night the following invocation to certain angels is repeated three times:—

“In the name of the Lord God of Israel; on my right hand be Mi-

chael, and on my left Gabriel; before me Ariel, and behind me Raphael, and over my head the divine presence."—*Vide* "Daily Prayers of the Jews," by Justins.

#### *Goyim and Strangers.*

Jews, in their own circle, when speaking of Christians, always use different terms to designate them, in order to preserve the distinction between holy and unholy persons. And however courteous they may, from motives of human policy, appear to Christians, the latter may be assured they will not deviate from this method when amongst themselves. Nor can it be otherwise, while the Jews confine salvation to their own Church. This, however, is not without a parallel in the Church of Rome, which, in many other observances, adheres closely to her elder sister, the Jewish Church. The name of Christ forms the main difference between them. The name alone remains to the younger sister; and to that shadow she has attached innumerable partners, so that in gross idolatry and profanation she certainly exceeds. The Hebrew words, *Goy*, and *Goyim*, designate male and female individuals, as the word *Goyim* does a nation or nations. These words are, by a perversion of their meaning, used as expressive of extreme contempt.

When they have occasion to speak of the death of a Christian, they never use the same term as when announcing that of a Jew, but express themselves by the use of a word always applied to the death of a beast. The most amiable Christian can never attain a higher name among them, than that he is a "good *Goy*;" but even this expression is far from implying that they entertain any solid belief of his salvation.

#### *Jewish Prayer-book.*

There have been several English translations of the Prayer-book.—Among the most approved may be mentioned that by David Levi,

author of "*Lingua Sacra*," and numerous other works; and also two that appeared subsequently to his, and were contemporary, one by A. Alexander, and the other by S. Justins. The latter has the sanction of the presiding Rabbi.

#### *Form of Synagogue worship.*

Synagogue worship is always performed in Hebrew. The law is read on the Sabbath and all festivals; and also on Monday and Thursday in every week. The reading-desk is placed in the centre of the synagogue, and the reader and his attendant singers stand with their faces towards the veil that conceals the ark or chest, where are deposited the scrolls of the law, crowned in their richly embroidered covers, to which are attached small silver bells and ornaments. Reading, or even touching these scrolls, is productive of emolument to the revenue of the synagogue, and indeed contributes to produce no inconsiderable part of it. Withdrawing the veil—taking the law from the depository behind it—carrying it to the desk—reading a verse from it aloud—holding up the open scroll to the view of the people—returning it to its place—all these are acts of worship, and being deemed meritorious, are put up for sale at the reading-desk, and the performance awarded to the highest bidder. At high festivals, such as the New Year, Day of Atonement, Feast of the Tabernacles, and Feast of Weeks, large sums are given for these privileges. Marks placed in the synagogue book, on the reading-desk, are fixed to the names of the purchasers, and the amount is added to their yearly bills, which are always regularly discharged. They also pay for their seats, which are made to open, for the reception of their books, synagogue-veil, &c. Those who occupy the reading-desk, and all persons ascending it, in consequence of having purchased that right, wear the veil, or garment of fringes, bordered with blue, and formed like a scarf,



and a three-cornered hat. Prayers are read by the reader, and responded to by the congregation; but the most solemn prayer of the Jews, called the Shemonah Esrah, or the prayer of eighteen blessings, is recited devoutly, in a low tone, by each individual apart, having his face turned eastward, to the temple, in accordance with the language of the prayer of King Solomon, at its dedication. During this prayer they beat twice on their breast, saying, "We have sinned, we have greatly sinned." What a striking affinity is there between this and the "Mea culpa, mea maxima culpa" of the Romish worship! and the service of each is in a language *not* in common use. Except in reciting the above prayer, the manner of Jewish worship is careless and apathetic; between the responses they converse freely, break off to respond, and again resume their discourse. This is the less to be wondered at, when it is recollected, that the service is performed in a language only known to the learned. Most Jews can read Hebrew, and recite their prayers in it, but this they do mechanically, and without any understanding of what they repeat, parrot-like, by rote. They have not more than two sermons in the year; one on the Sabbath in the passover-week, called the Great Sabbath; and the other on the first Sabbath in the new year. These discourses are delivered in Hebrew, by the presiding rabbi, and are logical compositions on moral subjects. The synagogues are crowded to excess at these times, and the rabbi stands on a raised seat, placed in front of the veil, while speaking, but he is only understood by the learned part of his auditory!

The veil of the synagogue is white on the New Year and Day of Atonement. At all other times it is a splendidly ornamented one. The rolls of the law, the veil, &c., are presents from devout Jews; and at solemn festivals, when prayers are offered for the souls of the dead,

petitions for departed benefactors to the synagogue are not omitted.

(To be continued.)

## ALLEGED DISCOVERY OF THE TEN TRIBES.

THE attention of both the Jewish and Christian Churches has often been directed to the inquiry concerning the present circumstances of the ten tribes of Israel. We do not wish to add to the number of conjectures which have been formed concerning that remarkable people, but as we are in possession of some information, forwarded by the Rev. J. Nicolayson, to which the Jews at Jerusalem attach considerable importance, we are unwilling to withhold it from our readers.

Mr. N. says, in his letter dated Jerusalem, Nov. 16:—

"About six months ago, the Jews sent a certain rabbi from here, as collector, as usual, to gather contributions on his way, as he proceeded towards India, by the Red Sea. Some three or four weeks ago, letters came from this rabbi, from *Aden*, saying, that on his presenting his passport and becoming known to the British Governor there as a collector, he was asked by him why he did not go to the lately discovered kingdom of Israel, at only ten or fifteen days distance from *Aden*, in the interior? At this the rabbi was greatly surprised, and being told by the Governor that some of them had lately come to *Aden*, for the purposes of trade, he set about to find some of them, and was successful. He then wrote immediately to the chief rabbis here, for letters of authorization and recommendation from them, to go to the kingdom of their brethren, whom he states to be 200,000 fighting men strong.

"The rabbis here immediately sent another collector from here, for this express purpose, Rabbi Eshel.

"Should there be any other foun-

dation for this communication, than perhaps a confused report of the Jews in Abyssinia, who, as the bishop states, amount to perhaps some 50,000, but profess to have come into that country in the time of Solomon, Captain Haynes, the Governor of Aden, will no doubt have reported on it to the British Government.—*Jewish Intelligence.*

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MATT. XXIII. 39 :

OR,

ISRAEL NOT CAST AWAY.

(Continued from p. 270.)

IN our last essay we proceeded on the assumption, that the New Testament contains no additional positive evidence whatever in support of "the hope of Israel." It is a very great deal, however, if it be granted, that the Old Testament oracles which created that hope, have never to this hour been either revoked, or explained away, by the authority of the voice which first gave them utterance. We ask any man to put his finger on one that has been so dealt with. Here, then, we might rest our cause—with all, at least, who acknowledge the Old Testament to be the word of God equally with the New; though it must be confessed that there are multitudes in the Church in our day, who, to judge by their treatment of the former, might be suspected of having serious doubts on that point. But in the estimation of all others it would be held sufficient, if the New Testament, being simply silent on this great theme, could not, of course, be shown to contradict the clear, and unquestionable, general drift and tenor of the Old.

This, however, as we now undertake to show, does by no means exhaust the argument. The New Testament is not simply silent. It speaks again and again; and invariably in such a way as to corroborate, instead of weakening, bygone conclusions. Its testimony may be neither so abundant nor so fervent as that of the Jewish prophets; but is rather delivered with a certain tone of reserve, suitable, as was formerly remarked, to the circumstances of the period, and the special character and design of the new economy. Still, whatever testimony there is, and there is a good deal, leans all in one direction, and that is in favour of the literal restoration and conversion of the Jews.

We begin by asking the reader to bear steadily in mind the fixed expectations cherished by the Jewish nation when Christ appeared,—expectations justified apparently by the whole current of Old Testament revelation, and that have never yet altogether lost their power over the heart of Israel. "The children of Israel," says an eminent Jewish writer\* of the seventeenth century, "are there" (in the books of their prophets) "exhorted never to lose the consoling hope, that God will ransom them from amongst the nations, that he will establish them in their ancient fatherland, to the great astonishment of the whole universe, and that he will communicate to them the treasures of his grace, that they may keep themselves pure and without spot. The most obstinate spirit must be convinced of this truth by reading the

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\* Don Isaac Orobio, in his work entitled "*Israel Avenged.*"

sixtieth chapter"—(of Isaiah;)—"and, as there is no doctor amongst Christians who can prove that the children of Israel have ever enjoyed the felicity announced in that chapter, their hope continues well founded, because the word of God must infallibly be accomplished."

So far Orobio; and we are free to acknowledge that to us his reasoning appears perfectly sound, when applied not only to that chapter, but to the great mass of the prophetical writings. At any rate, no one will be disposed to question, that such were the profound, the hereditary convictions of the Jews, at the time when the Messiah came to his own. And if the whole was a delusion, it were surely natural to expect some intimation, distinct and reiterated, to that effect in the ministry of our Lord and his first missionaries.

Let us, then, again open our Bibles and see for ourselves how the matter stands.\*

Matt. i. 1.—For an interesting explanation of this verse we refer the reader to *Azor's* first essay, (Vol. II., pp. 298, &c.) We do certainly esteem it a most significant fact that He, who afterwards announced himself as the fulfiller of

\* It will be remembered that various most important texts have been anticipated, in connection with the Old Testament evidence; pp. 234, 235. These, for brevity's sake, we shall not repeat. As we are not writing for hasty or careless readers, who want either the time or the inclination to meditate on divine things, we trust we are safe in assuming that the several lines of argument, indicated by those bare references, have been already carefully surveyed.

the prophets, (Matt. v. 17,) is in the very first sentence of that Gospel which was specially intended for the instruction of Israel, proclaimed to be "*the Son of David.*" Under that name He received, while on earth, the prayers of the wretched and the shortlived hosannas of the world; and in that name He still rejoices, though now seated on the Father's throne. "I am the root and *the offspring of David;*" Rev. xxii. 16. Here the Bright and Morning Star—the Living One, holding in His hand the keys of hell and of death, while glorying in his filial relation to the man whom God chose for His servant, and took from the sheepfolds, and brought to feed Jacob His people, and Israel His inheritance, (Ps. Lxxviii. 70, 71,) at the same time pledges himself anew, and that at the very close of the New Testament canon, and while the veil is descending on the Apocalyptic visions, to the strict and certain accomplishment of all that the relation implies.

And has the reader ever asked himself what that is? In other words, what is it that makes this particular Messianic title, *Son of David*, so dear to Christ and to Israel? Let the matter be pondered ever so carefully, and it will be found that the only satisfactory answer is involved in the apostle's reasoning on another occasion; (Rom. viii. 17;) "If children, then *heirs.*" If Christ is David's Son, then He is David's heir—the *heir of David's throne.* And that David himself and the other Old Testament saints perfectly understood this to be the grand distinctive glory of the Davidic covenant, is apparent from such passages as the following:—



2 Sam. vii. 10-16; xxiii. 1-5; Ps. lxxxix. 3, 4, 27-29, 35, 36; cxxxii. 11-14; Is. ix. 6, 7; Jer. xxiii. 5. What *the throne of David* means, whether in history or prophecy, and consequently what throne is reserved by that covenant for David's Son, may be as readily ascertained from 1 Kings i. 37, 47; vii. 20, 25; Jer. xiii. 13; xvii. 25; xxix. 16.

These passages we submit as before, without comment, to the judgment of that faith which trembleth at the word of God. A few sentences only upon one of them, will explain to the reader the two methods, between which he must choose, of dealing with all such texts.

On Is. ix. 6, 7, Prof. Addison Alexander, discarding all idea of Jewish restoration, remarks, in his commentary,\* vol. I., p. 164:—

\* A frequent and careful use of this work, since our first notice of it, induces us to seize this first opportunity of saying, that as a philological commentary, as a help in the study of the Hebrew tongue, and as a skilful digest of the opinions of the learned, we consider it invaluable. The critical taste and judgment of the author may be seen working on almost every page with the steadiness, and ease, and accuracy of an instinct. In all these respects, indeed, as well as in a truly Addisonian terseness and elegance of style, we know of nothing on Isaiah, that will advantageously compare with it. It is with a feeling of thankfulness that we acknowledge our own personal obligations, for the pleasure and instruction enjoyed in the perusal; and that even while we are obliged to confess that our original impressinn, as to the painful deficiency of the work in some of "the weightier matters" of prophetic interpretation, has not been lessened, but confirmed. The idea of *Isaiah without Jewish restoration* is to our mind not a whit less incongruous, than would be that of the *Epistle to the Romans without justification by faith*.

"The endless increase of power and prosperity on the throne of David, means, of course, that the Prince, whose reign was to be thus powerful and prosperous, would be a descendant of David." Is it not self-evident, that that is not the meaning? Not sonship, but heirship, or rather the victorious possession of the inheritance, is here in question. Young Napoleon was the Emperor's descendant; but in no tolerable sense did he ever sit on the Emperor's throne. There is a sense, however, in which, according to Prof. A., Christ now sits on the throne of David, "Both kings," he says, "were heads of the same body, the one a temporal head, the other spiritual; the one temporary, the other eternal. The Jewish nation, as a spiritual body, is really continued in the Christian Church." And this, neither more nor less, is the mighty solvent that is ever at hand, and into which all the glorious things that are spoken of David's tabernacle and David's throne, and Mount Zion, and Jerusalem, are thrown, and instantaneously disappear. But may not that be merely because these substantial verities have gone suddenly to the bottom? Let us see whether, although out of sight, they are not still to be found lying there, quite unharmed.

Whatever may be the truth about the continuation in the Christian Church of the Jewish nation, as a spiritual body, be it remembered that *David was not the head of the Jewish nation as a spiritual body. That honour was the high priest's*. Why, then, in order to be the spiritual head of the Christian Church, was it absolutely needful that our Lord should be "made of the seed

of David according to the flesh?" (Rom. i. 3)—in other words, should "spring out of Juda; of which tribe Moses spake nothing concerning priesthood?" (Heb. vii. 14.) To this question we cannot, on Prof. A.'s principles, devise a satisfactory answer;—on other principles, the answer is very easy. The Messiah was *not* to be a mere spiritual head of the Christian Church—*not* a mere high priest. He was to unite the priestly with the regal functions. He was to be "a priest upon his throne," (Zech. vi. 13)—and that the throne of David, secured by unalterable covenant to the family of the Bethlehemite—"a priest for ever, after the order of Melchizedec," (Ps. cx. 4)—at once "the Priest of the Most High God" (*spiritual head*,) and "King of Salem," (what the Professor calls *temporal head*,) Gen. xiv. 18. Of these relations David sustained only the latter; David's greater Son was to sustain both. Prof. A. transforms David's throne into an altar, before the Heir reaches it; for us it remains a throne still; only He who is one day to sit there shall wear, among His "many crowns," (Rev. xix. 12,) the golden mitre also of the merciful and faithful high priest.

Nor is it even quite correct to speak of the Jewish *nation* as continued in the Christian Church. At least, *the national relation to the national throne*—and that is the only thing now under discussion—was not transferred to the Church at all. True, we now partake of the fatness of the olive tree; but it is into the Abrahamic "root" that we are engrafted, not into the Davidic branch. That, for the present, is

"broken off;" Rom. xi. In other words, "the tabernacle of David is fallen," (Amos ix. 11,) and "his throne cast down to the ground," (Ps. LXXXIX. 44.) Any fond attempt to hide the ruins were not more in vain, than it is to insist on finding in that precious dust the predicted manifestation of Messiah's glory.

We beg to add another remark here.—If Prof. A.'s comment on this passage is unsatisfactory, it is also inconsistent with itself—a thing of much rarer occurrence. Referring to Micah v. 3 as a striking parallel, he says: "It is there expressed, and here implied, that this king should reunite the divided house of Israel, although this is but a small part of the increase promised, which includes the calling of the Gentiles also." Plainly, then, these are two totally distinct and distinguishable accomplishments.—Now, when did this king "reunite the divided house of Israel?" or, when is he to do it? and how?

The above remarks will be found to be equally illustrative of

Luke i. 32, 33.—We have no reason to suppose that Mary was a whit better informed than other serious Israelites of that age, with regard to the nature of the Messianic kingdom, or as to what was to be expected of the heir of David's throne. And yet it formed no part of the angel Gabriel's commission, nor did he conceive it to be at all necessary, in order to his being understood, to treat the Blessed Virgin to a short lecture on hermeneutics, before using language which he knew, without some such learned precaution, could be received by her only as a confirmation of the most

cherished hopes of the nation. That she did actually so understand the message, is quite plain from her own triumphant song: vv. 54, 55. But now, if we are required to interpret the angelic gospel on the principle, which Prof. Alexander applies throughout to Isaiah's prophecies, we should almost be tempted to ask ourselves whether so glorious a messenger might not have been better employed, than in going all the way to Nazareth to strengthen a poor but pious woman's vulgar, and most miserable delusions. The very same doubt would as certainly be suggested in connection with the address of the angel to the shepherds of Bethlehem; Luke ii. 10. (See *Jew. Chron.*, vol. iii., pp. 237, &c.)

We shall say nothing here of what Zacharias "prophesied," when "filled with the Holy Ghost," as that remarkable passage (Luke i. 67-75) chanced to come in our way last month. But we now add that it was under the same divine inspiration that the "just and devout" Simeon, after "waiting" long "for the consolation of Israel," was permitted at last to take up the infant Messiah in his arms, and rejoice over him as "a light to lighten the Gentiles, and the glory of God's people Israel;" (Luke ii. 25-32.—Comp. Is. xlix. 6.) Here let it be noted, 1. That the Old Testament division of the human race into Jews and Gentiles obtains with equal uniformity in the New. Even Gal. vi. 16, is by Dr. McCaul regarded as no exception to what all will allow to be at least the prevailing usage;—2. That the national distinction, denoted by the distinctive national appellation of

"Israel," was not to be lost in the times of the Messiah; from which we infer, that the preservation hitherto of Israel as an isolated people is not, as some would fain explain it, the merely natural result of outward circumstances and educational prejudice, but the fruit of a special divine promise;—3. That the work of the Messiah, in reference to the Gentiles and to Israel respectively, was to be, though kindred, yet in some respects diverse;—4. That it was just the best people in Jerusalem, that were the most taken up with these ideas;—and, lastly, that the extraordinary influences of the Holy Ghost, at the time of the Saviour's birth, had the effect of bringing out these ideas into clearer consciousness in every believing soul.

Still, it may be objected that this was not the design of the Holy Ghost, but the ever-ready misinterpretation of Jewish carnality, and that the Saviour himself must have taken pains in his subsequent ministry to eradicate the foolish notion from the minds of his own chosen disciples. Well, did he do so? For a single specimen of his style of procedure, turn to

Matt. xix. 28—a painful cross for commentators. Calvin refers "the regeneration" (*ἐν τῇ καλυγγενεσίᾳ*) to "the first coming of Christ, because," says he, "the world then began to be renewed," and such seems to have been the idea also of our translators. But, says Bloomfield, "It is now generally admitted, that the words must be referred to what follows; though expositors are not agreed as to the *nature* of the promise, or the *time* of its fulfilment." As for the time, the critic last



named, after giving various opinions of others, concludes with confidence that nothing will answer but the resurrection-state ; and then, with his accustomed superficiality, explains the promise about "sitting on twelve thrones, judging the twelve tribes of Israel," to be "a figurative expression to signify high exaltation and supreme felicity." Calvin likewise considers it unquestionable that "Christ is here speaking of the last day," but has not a word to say regarding the promise itself. This mysterious silence he maintains not less successfully at Luke xxii. 29, 30, where the same promise again occurs in nearly the same words, as having been repeated at our Lord's last supper with his disciples. In fact, this was a kind of "figurative expression," of which—strange as it may seem, if his object was really to instruct those whom he loved, and recover them from their supposed error—our Lord was peculiarly fond.—Honest Matthew Henry's *naiveté* and easy humour came out very pleasantly in his comment on this text, (Matt. xix. 28.) "It is hard to determine the particular sense of this promise, and whether it was not to have many accomplishments, which I see no harm in admitting." He acknowledges, however, that the "full accomplishment" is to be "at the second coming of Jesus Christ ;" but *in what way*, is rather dimly managed.—(Comp. Rev. xxi. 10-14.) J. L.

(To be continued.)

EDUCATION OF CHILDREN.—The world is only preserved on account of the children that attend school ;

and it is not permitted to detain them from attending, even for the building of the holy temple.—*Talmud.*

#### TESTIMONY OF SAMUEL RUTHERFORD.

THIS eminent Scottish worthy held the office of Professor of Divinity in the University of St. Andrews, and in those troublous times, during which he served his generation by the will of God, was still more honoured as one that suffered much for Christ, and conscience' sake. In 1661 his Lord "took him," and thereby saved him from a martyr's death at the hand of Middleton's base and bloody Parliament. "Tell them," said he, when summoned to appear at Edinburgh to answer to a charge of high treason, "tell them that I have received a summons already to appear before a superior Judge and judicatory, and I behove to answer my first summons ; and ere your day arrive, I will be where few kings and great folks come."—The name of Rutherford is still dear to the Church of God, although he is now chiefly known as the author of that remarkable collection of Letters, in which a redeemed soul is seen basking far up in the heavenly places, with its eagle gaze sunward, and still restlessly pluming its wings for yet loftier flights towards the great orb of Divine Love. We have just been looking over another work of his, "*The Trial and Triumph of Faith*," lately republished by the Free Church of Scotland, and have noted one or two passages, which we thought our readers would be pleased to see.

*The Church's Last Prayer.*

THE Church's last prayer in canonie scripture is for union; (Rev. xxii. 20.) "Amen: even so. come, Lord Jesus." It shall not be well till the Father, and Christ the prime heir, and all the weeping children, be under one roof in the palace royal. It is a sort of mystical lameness, that the head wanteth an arm or a finger; and it is a violent and forced condition, for arm and finger to be separated from the head. The saints are little pieces of mystical Christ, sick of love for union. The wife of youth, that wants her husband some years, and expects he shall return to her from over-sea lands, is often on the shore; every ship coming near shore is her new joy; her heart loves the wind that shall bring him home. She asks at every passenger news—"Oh! saw ye my husband? What is he doing? When shall he come? Is he shipped for a return?" Every ship that carrieth not her husband, is the breaking of her heart. What desires hath the Spirit and Bride to hear, when the husband Christ shall say to the mighty angels, "Make you ready for the journey; let us go down and divide the skies, and bow the heaven: I will gather my prisoners of hope unto me; I can want my Rachel and her weeping children no longer. Behold, I come quickly to judge the nations." The bride, the Lamb's wife, blesseth the feet of the messengers that preach such tidings, "Rejoice, O Zion, put on thy beautiful garments; thy King is coming." Yea, she loveth that quarter of the sky, that, being rent asunder and cloven, shall yield to her Husband, when he shall put through his glorious hand, and shall come riding on the rainbow and clouds, to receive her to himself.

*Jewish Privileges and the Church's Duty.*

1. The Jew is the elder Brother, and the native heir of Christ.

Christ is of their blood and house; (Rom. i. 2, 3, and ix. 3.) They were Christ's first bride. Alas! they killed their husband. There is a born Jew in heaven, in soul and body: it is sweet to have any relation to Christ. 2. The catholic covenant of grace made with the great sister, the Church Universal, was first laid down in pawn in their hand; they put their hand first to the contract, in subscribing the marriage contract; (Jer. ii., iii.) Israel was holy to the Lord, and the first fruits of his increase. Oh, sweet! the fallen race of mankind was Christ's corn-field, and his wheat. The Jews were the first sheaf of the field; (Deut. vii. 6.) They got Christ's young love, and, (to speak so,) the first handsel of free grace in a church-way. 3. Christ, in the Jewish flesh, (yet not excluding Ruth, Rahab, and other Gentiles of the blood-royal,) acted the whole gospel. A born Jew redeemed the lost world, offered a sacrifice to God for sinners: a born Jew is heir of all things, is exalted a prince, to guide and rule all, and shall judge men and angels. 4. The Lord Christ, in the flesh, was first offered to them; they had the first gospel-love; (Matt. x. 5, 6; Acts xiii. 46.) 5. The oracles of God were committed to them, (Rom. iii. 1; ix. 4;) the testator, Christ's written will, was in their keeping. 6. God was their first crowned King. He gave Ethiopia, and Egypt, and Zeba, a ransom for them, and was their lawgiver. 7. Every male child among the Jews did bear somewhat of Christ in his flesh, (Col. ii. 11,) when all the world was without Christ. 8. Their land was Christ's by a special typical right. God saith of it, "It is my land." Christ was their sovereign landlord, and they the great King's freeholders. 9. The Lord never dwelt in a house made with hands, in a temple, as amongst them, having special respect to the true Temple, Jesus Christ; (John ii. 19.)

USE 1. Let us pray our elder sister home to Christ. They said, "We have a little sister, and she hath no breasts; what shall we do for our sister in the day that she shall be spoken for?" (Cant. viii.) Now, we have a greater sister, what shall we, the Gentiles, do for her? There is a day when "ten men shall take hold, out of all nations, of the skirt of a Jew, saying, We will go with you; we have heard that God is with you;" (Zech. viii. 23.)

### *The Day of Small Things.*

God's beginning of great works is small. What could be said of a poor woman's throwing of a stool at the man who did first read the new service-book in Edinburgh? It was not looked at as any eminent passage of divine providence; yet it grew, till it came up to armies of men, the shaking of three kingdoms, the sound of the trumpet, the voice of the alarm, the lifting up of the Lord's standard, destruction upon destruction, garments rolled in blood;—and goeth on in strength, that the vengeance of the Lord, and the vengeance of his temple, may pursue the land of graven images, and awake the kings of the earth to rise in battle against the great whore of Babylon, that the Jews may return to their Messiah, and Israel and Judah ask the way to Zion, with their faces thitherward, weeping as they go; that the forces of the Gentiles, and the kingdoms of the world, may become the kingdoms of God and of his Son Jesus Christ. And this act of a despised woman, was one of the first steps of Omnipotency; God then began to open the mouth of the vial of his wrath; to let out a little drop of vengeance upon the seat of the Beast; and ever since, the right arm of the Lord awaking hath been in action, and in a growing battle against all that worshipped the Beast, and received his mark on their right hand, and their forehead.

### *A Secret of Heaven.*

Many are within the walls of the palace, that are not in the king's parlour, and taken into his house of wine. The love of Christ hath its own mysteries and unknown secrets; as why one saint is led to heaven, and to men's eye "the candlestick of the Almighty shineth on his tabernacle, and he washeth his steps in oil;" he is rich, holy, prosperous; and another, no less dear to Christ, never laugheth till he be within the gates of heaven, but eateth the bread of sorrow all his days, his face never dryeth till he be in glory; is a secret of heaven. The love of Christ is often veiled and covered, and we know not what he meaneth; but he hasteth to show mercy.

### *Books Received.*

THE PRINCIPLE AND THE LAW OF LOVE. A Sermon preached, October 21, 1847, at the installation of the Rev. John K. Lord as Pastor of the First Orthodox Congregational Church, in Cincinnati. By Nathan Lord, D. D., President of Dartmouth College.—Cincinnati, 1847.

THE STUDY OF PROPHECY A COMMAND-ED DUTY. A Sermon delivered in St. Paul's Church, Philadelphia, on the first Sunday in Advent, 1847. By Richard Newton, Rector of St. Paul's Church.—Philadelphia, 1848.

Excellent discourses, both of them—"speaking forth the words of truth and soberness." To what views of the future Mr. Newton has been conducted by *his* study of prophecy, may easily be gathered from a single extract:—

*We do well to take heed to the sure word of prophecy, again, because an acquaintance with it is indispensable to a distinct understanding of God's purpose concerning his Church and the world, and therefore to the proper discharge of our duty. There are some points in which the connection is so intimate between God's pur-*



pose and our duty, that unless we understand the one, we cannot perform the other. God's will or purpose is the rule of our duty, and of course we must distinctly see that rule, if we would walk in accordance with it. Now the purpose of God concerning the future is only to be learned from the sure word of prophecy; if we neglect this, and take our views thereof from other sources we shall surely err. To illustrate the present point, we may remark that it is clear from "the word of prophecy," that God's purpose concerning the people of Israel is that they shall be gathered back to their own land in an unconverted state; and their national conversion shall be effected subsequently to that event, not by the preaching of the gospel to them,\* but by the judgments of God poured out upon their enemies, and by the wonderful, personal appearance of their Messiah to them, as he appeared to Saul of Tarsus; so that "they shall look upon him whom they have pierced and mourn." It is also the purpose of God that the consummation of the blessedness of the world, the period of its Millennial glory, shall not arrive till after this event has taken place.† It is the bounden

\* Mr. N., of course, means preaching in its present ordinary forms, without excluding the agency of truth.—*Ed. Jew. Chron.*

† An attentive examination of Ezek. chap. xxxviii. and xxxix. with Zech. xii. and xiv., is sufficient for the complete establishment of all the points here stated. It will there be found that Israel are represented as being gathered back to their own land in an unconverted state. There is then a great gathering made against him, of all nations, as their enemies, with a view of cutting them off. In the midst of these troubles, their Messiah appears in person for their rescue. "His feet stand upon the Mount of Olives." He pours out his judgments on these assembled nations, and destroys them. Israel "look upon Him whom they have pierced, and mourn." Their national conversion, like that of Saul of Tarsus, is effected by the miraculous manifestation of the Messiah to them. And by the same instrumentality, and at the same time, will the final conversion of the world be effected.

duty, therefore, of every one who desires the glory of God, and the best interests of men, most earnestly to pray that God would gather back his people to their own land; and "build again the walls of Jerusalem." But the majority of Christians are supposing that the nation of Israel will be converted just as individual Gentiles are; and they expect and pray for nothing else. They fail of their duty to Israel because they do not understand God's purpose concerning them: and they do not understand this purpose because they take not heed to the sure word of prophecy.

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CONSIDERATIONS RESPECTING THE LAW-  
FULNESS OF WAR under the Gospel  
Dispensation.

This is an appeal to the churches from the New York Yearly Meeting of Friends. While it fails to satisfy us of the absolute unlawfulness of all war, we can add our earnest amen to the prayer with which it concludes, that "the Lord in his mercy may hasten the day, when nation shall no longer lift up sword against nation, and the people shall learn war no more; but the kingdoms of this world shall become the kingdoms of the Lord,

For it is then and thus, that God declares— "And I will set my glory among the heathen, and all the heathen shall see my judgment: And *thus*, will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" This is God's plan of the way in which Israel's restoration and conversion, and the conversion of the world is to be effected. The prevailing idea that these great results are to be effected simply through the instrumentality of preaching the gospel, has no real scriptural authority for its support. "The foolishness of preaching" is indeed the grand instrument employed by God to "save them that believe," and gather out his elect people till "the times of the Gentiles are fulfilled." But when this is accomplished, the promised kingdom of the Son of Man will be introduced and established by other agencies even in the way pointed out in the foregoing passages.

and of his Christ." Perhaps a careful examination of scripture respecting the circumstances of the introduction of that day would lead Friends, as well as others, to take a livelier interest in the fortunes and prospects of Israel.

ECCLESIASTICAL CHARACTERISTICS of the Ref. Prot. Dutch Church. By the Rev. Dr. Ferris.—New York. 1848.

A SUCCINCT TRACT on the History, Doctrines, and Government of the Ref. Prot. Dutch Church in North America. Published by the Sabbath-school Union of the General Synod.—New York. 1848.

Interesting and valuable tracts for all belonging to, or who desire some acquaintance with, one of the healthiest branches in this country, of the ever glorious Reformation from Popery.

A WARNING AGAINST ERROR; Being the Report of a Committee adopted by the Presbytery of Detroit, and approved by the Synod of Michigan.—Detroit. 1847.

Able and sober-minded;—this is not the place to say more.

MEMOIR OF THE REV. DAVID ABEEL, D. D., Late Missionary to China. By his Nephew, Rev. G. R. Williamson.—New York: R. Carter. 1848. pp. 315, 12mo.

"Precious in the sight of the Lord is the death of his saints"—precious also in the memory of the Church, to whose interests their lives were consecrated. Of very few men, it is believed, could this be said with greater truth, than of the subject of this Memoir. Compiled chiefly from Mr. Abeel's own Journal, Diary, and Correspondence, it will be especially welcome to the many, who loved him when alive, and who love to remember him still, now that his calm but unrest-

ing course is finished, and through faith and patience he inherits the promises.

A MEMOIR OF THE REV. RICHARD SLUYTER. By R. Ormiston Currie. With an Introduction by the Rev. Philip Milledoler, D. D.—New York: John Moffet. 1846.

Mr. Sluyter was pastor of the Ref. Prot. Dutch Church of Claverack, N. Y., and the writer of the Memoir one of the fruits of his faithful and very successful ministry. We have read this little volume with profit. It is well written, and characterized at once by filial affection and Christian fidelity.

DAILY SCRIPTURE READINGS. By the late Thomas Chalmers, D. D., LL. D.—New York: Harper & Brothers, 82 Cliff st. 1848.—pp. 478, royal 12mo

We have here the second volume of Dr. Chalmers' Posthumous Works, now in course of publication under the editorial care of the Doctor's son-in-law. These notes extend from Judges to Job inclusive, and are the results of the godly man's daily closet perusal of the Bible during the two busiest years of his busy life (1843-5.) They are marked by the same interesting features that characterized the first volume. With the (Edinburgh) Presbyterian Review, "we specially prize these pages as the utterance of the writer's soul and heart. His *mind* we have elsewhere; but here we have his *soul*. It is in these meditations that his inner man gives vent to itself; and in the prayers, or, as we must call them, the ejaculations which occur in every page, we have the utterances of his whole heart, in the presence of that God on whose word he was seeking to nourish his immortal being. In

this respect, we look upon this work as beyond all price. . . We have a volume that preserves to us not only Dr. Chalmers' thoughts, but Dr. Chalmers *himself*."—The American edition is got up very handsomely.

GERMANY, ENGLAND AND SCOTLAND; OR, RECOLLECTIONS OF A SWISS MINISTER. By J. H. Merle D'Aubigné, D. D.—New York: R. Carter. 1848. pp. 371, 12mo.

It is, we humbly confess, our own private opinion, that the *literary* reputation of the historian of the Reformation will not be strengthened, as it was not secured, by such performances as this, and his other one on Cromwell. The latter was simply a large extract from Carlyle's noble work, with the addition of a few evangelical reflections; and we are inclined to doubt whether the sketch of Scottish Church history, which occupies one-half of the present volume, required, in order to its concoction, a much greater measure of original research. Like everything else, however, that D'Aubigné writes, the narrative is in itself lively and graphic, and occasionally of rare beauty and eloquence. Nor is it to be forgotten, that the author had an immediate and urgent practical purpose to serve, both by the journey described in *Part I.*, and by the Historical Recollections subjoined in *Part II.*, and that was, to use his own words, to "draw closer the bonds of union between those countries" (Germany and Great Britain) "and the Christians of Geneva." This catholic spirit and catholic aim—this earnest recognition of the unity of the Church of God, and of the common concern of the whole body in the weal or wo, the

honour or the suffering, of the several parts—this it is, we think, that more than anything else sheds such a fresh and pleasant savour over the pages of D'Aubigné. It is true, we are reminded by this very remark of the principal defect in the work before us, and that is, that, while professing to describe the history and actual position of Christianity in Great Britain, and particularly in Scotland, he scarcely notices the existence even of any other body of dissenters from either Establishment, than the Free Church. This is an unfortunate omission, if accidental; and, if designed, quite unworthy of the author.—We have observed, also, a few slight inaccuracies, as when he speaks of the Edinburgh Dr. Lee, as "the Hebraist," (p. 133;) and at least one inaccuracy by no means slight, on p. 80, where he lauds the Christian efforts made in England to supply the deplorable lack of popular instruction in that country, as "infinitely surpassing all similar ones made elsewhere." We really do not know what wonderful efforts he refers to, unless it be the Ragged Schools of London, and some attempts in Lancashire. But these local charities, however admirable, do not warrant this hyperbole of national eulogium.

The following testimony to the present theology of Scotland will surprise some:—

But if Christ, once dead, is the groundwork of the edifice, Christ now living is its corner-stone. If there are some countries in Christendom which worship Christ as much in his death and as a victim, (which there certainly are,) I think that there are none which honour Christ in his imperishable life as



King; so much as the Church of Scotland. Christ is to the Scotch the High Priest, ever-living, incessantly interceding for his people. He is with them the Prince who truly reigns over the Church; and they are quite in earnest in taking him for their king. Nay, more, Christ is also for the Scotch, He who will "come quickly." Without, perhaps, entering so much as the English into millennial questions and Apocryphical calculations (which I do not mean to despise, but which, as has been observed, may sometimes be carried to excess.) the Scottish Christians, more, perhaps, than any other people, look forward with hope and joy to the approaching coming of the Saviour.

D'Aubigné, moreover, did *not* find that this "blessed hope" makes Scottish Christians lazy!—which will surprise some still more; those, to wit, who believe, or zealously affect to believe, that to renounce, as an utterly unscriptural chimera, the common notion of the world's conversion during these "times of the Gentiles," or before the second and powerful coming of the Son of man, is necessarily to cripple and destroy all interest in the benevolent enterprises of the Church. Now, omitting every other consideration for the present, we say that the facts of the case are sufficient to disprove the inference—facts, too, by no means confined to Scotland. We happen to know that quite a large proportion of *American* missionaries, and of the more eminent American missionaries, rejoice in the very truth that is thus dreaded and evil-spoken of as fatal to missionary zeal. The last instance of the kind that we have heard of, is a very interesting one. Speaking of the late lamented *Mr. Lowrie*, of China, a brother mis-

sionary testifies that "he had been for some time desirous of approaching his departed friend on this subject; but before he opened it, much to his surprise, Mr. L. addressed him. He had been reading the *Literalist*, and the influence of that collection of works on his mind was to bring him completely into those views, and *in his last will and testament he declared his firm belief in them.*"—This statement has given us sincere delight, and called forth our thanksgivings unto God. Though communicated to us privately, we do not feel at liberty to suppress it.

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AN HISTORICAL AND CRITICAL VIEW OF THE SPECULATIVE PHILOSOPHY OF EUROPE IN THE NINETEENTH CENTURY. By J. D. Morell, A. M. Complete in One Volume. From the last London Edition.—New York: R. Carter. 1848. pp. 752, 8vo.

We are very thankful that the rapid sale in this country of a considerable number of copies of the London edition, which Mr. Carter had imported, has induced him to republish on the spot, and in such excellent style, this truly admirable work. Tholuck says of it, in a tone of genuine German benevolence:—"For the first time, England receives a History of Philosophy, in which the most recent speculations of Germany and of France are taken up conjointly; a work which sets itself the task of tracing the systems according to the idea of development and progress, and which handles its subject with a perspicuity such as the Englishman asks for and needs." Though no Englishman, we must acknowledge that Morell suits us also in this respect exactly. We do love to understand what we are about, and where we

are. With Dr. Jortin, we have occasionally comforted our weakness with the idea, that, if the *intelligible* and the *intelligent* are not always identical, the *unintelligible* and the *nonsensical* are very likely to be so. Utterly destitute are we of all fancy for such a voyage as that of Satan, over

—————"a dark  
 Illimitable ocean, without bound,  
 Without dimension, where length, breadth, and height,  
 And time and place are lost; where eldest Night  
 And Chaos, ancestors of Nature, hold  
 Eternal anarchy amidst the noise  
 Of endless wars, and by confusion stand."

Taking courage, therefore, from

Tholuck's assurance, we have ventured forth in company with Mr. Morell, and, although not yet half way across, we do find this History of Philosophy very pleasant sailing. With a strong and skilful hand he steers his bark along her perilous way, and at once establishes the best understanding with his passengers. But, figures aside, this beautiful book is equally full of learning and of thought. The careful study of it will henceforth be considered indispensable in any course of liberal education.

J. L.

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## MISSIONARY INTELLIGENCE.

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### AMERICAN SOCIETY.

#### "THE CONVERSIONISTS AND THEIR INTRIGUES."

UNDER this title the *Occident* for March contains a long and very vehement article from the combined pens of the Editor, and the Rev. Mr. Kahn, of Philadelphia. The general provocation that has produced this explosion is what the former of these gentlemen characterizes as the "very foolish, sinful and fruitless course" of trying to persuade Israel, that Jesus of Nazareth is the Messiah; but the immediate occasion was the publication of Mr. Neuhaus' letters in our January and February numbers. We are not likely, of course, to agree about the *sin* or the *folly* of attempting to guide some of these lost sheep to "the Shepherd and Bishop of souls," and the present Chronicle will enable Messrs. L. and K. to form a safer judgment

respecting the *practicability* of the enterprise. What we intend in now referring to the matter at all is, not to dispute, far less to rail, but to make that amends in the way of confession and apology, which we feel to be due.

We do think, then, that the letter, which appeared in January, ought not to have been published, and we regret that the hurry in which we are sometimes compelled to go to press, led us to overlook its injurious bearings. It is bare justice to our esteemed missionary to say, that from the beginning Mr. N. has protested against the practice of printing the journals and reports; and with equal truth it may be added in our own behalf, that at the time we were not aware who the individuals were, to whom allusion was made. It may also help to restore a better understanding between our cotemporary and ourselves, if we mention that it was our own unprompted reflections on this very case, which

determined us finally to propose to the Executive Committee the adoption of the rule given in the Chronicle for March, and by which a practice so prone to mischief, even where no harm is meant, is greatly restricted, and well-nigh abolished.

Conscious as we are, however, of having afforded these leaders of the people some just ground of complaint, we shall not in our turn complain of the style in which they retaliate. We shall be doubly careful in future to lay no stumbling-block in their path, and doubt not that we shall be permitted also to regard them as gentlemen.

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## New-York City Mission.

### BAPTISM OF TWO ISRAELITES.

WITH emotions of joy and humble gratitude, we are privileged to announce to the friends of this cause, that our gracious God has again smiled on the feeble efforts of His servants. The recent journals of Mr. Neander have made frequent mention of two inquirers, a son and a daughter of Abraham, who have been under his care for some months past. At the last meeting of the Executive Committee, it was reported that, through the divine blessing on the patient and faithful instructions of the missionary, those individuals desired publicly to assume the blessed yoke of Christ. Accordingly, after due examination, preparations were made for their baptism. But the church, where the service was to be held, having been partially consumed by fire, the very week before the appointed Sabbath, (March 19,) the

administration of the holy ordinance was necessarily postponed. We hope to be able to speak more in detail in our next number.

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## Baltimore City Mission.

### LETTERS FROM REV. S. BONHOMME.

MR. BONHOMME's health has again been somewhat seriously affected. But amidst much weakness he still rejoices to see the progress of God's work in Israel. Under date of Feb. 28, he writes thus:—

#### *Two Young Converts.*

. . . Of the two young men who profess faith in Christ, one is now under regular daily instruction at my room, and the other has declared his intention to go to New England, and receive baptism there. The Ladies' Society is making provision for his present wants. He now boards in a Christian family, where I placed him by direction of the Rev. Dr. J. He is a promising young man. Dr. J. has examined him, and is very much pleased with him. On Thursday morning he will be introduced to the monthly prayer-meeting of the Ladies in behalf of the Jews. . . I hope and pray that the God of Israel will lay help upon our Society, that we may go forward, and be instrumental in saving many of these wandering souls.

Mr. B. here alludes to the pecuniary difficulties of the Board. The treasury is at present some \$400 in arrears. Shall we ask in vain for relief? Would to God, that even those few, who truly love this cause, would act promptly *and of their own accord* in its support. We do not like to aggravate the impatience of the churches, by sending



out a swarm of agents; and as for a continual dunning through the Chronicle, the present editor acknowledges that he has no gift whatever in that line, besides that he is anxious to reserve his pages for things more profitable to his readers.

In a subsequent letter, March 14, the missionary informs us of the baptism of one of the young men referred to above:—

#### *Baptism of a Jewish Student.*

The time for his baptism had now come, and was fixed for last evening. Before going to church, we examined him anew, and every answer he gave was satisfactory to us, that he speaks the truth from the heart. It was the choice of the candidate himself to receive his baptism in the church of the Rev. Dr. Johns, by whom the solemn service was solemnly conducted. The candidate was led to the font by myself and another Christian brother, and there he received the holy sacrament, as an acknowledgment of his faith in his and our blessed and glorious Redeemer.

He is now soon to be sent to a Theological Institution, to prosecute his studies, until he be prepared to enter the field of missions among our Jewish brethren, according to his own desire. You remember I wrote to you before of the high qualifications this young man already possesses. He needs but a few years more to finish his course entirely. He is provided with excellent testimonials as to his good moral character, and his diligence in the former prosecution of his studies.

Let us hope that these are tokens of good from the God of Abraham, for our encouragement in this most important cause of promoting Christianity among the Jews.

God would have the Church from the beginning of the world to live on promises not actually accomplished.—*Owen.*

#### PHILADELPHIA AND CHARLESTON.

Messrs. *Neuhaas* and *Cohen* are faithfully prosecuting their labours. It is still seed-time with them. But we feel encouraged by the gracious experience recorded above, as well as by the gracious promise of the word, to believe, that in due season these brethren also shall reap, if they faint not.

In confirmation of the wisdom of the late resolution of the Executive Committee, respecting the publication of journals, we may here introduce a short extract from a letter addressed to the Secretary by a distinguished friend of the cause in Philadelphia:—

Our Jewish missionary in this city is a very worthy, excellent man, and labours faithfully. My brother, Dr. J. H. J., holds him in very high estimation for his intelligence, zeal, and excellent character. He meets, however, with much opposition from the more influential Jews, and they take every occasion to prejudice the minds of their brethren against him. They lay hold of his journal, which is published in the Chronicle, and try to use that to his injury. As a matter of expediency, do you not think it would be well to deprive them of this weapon! In other words, give only a summary and very general statement of his proceedings, withholding particulars. I give this only as a suggestion. I know that the Christian public like to see the particulars of every missionary work, and it often encourages them to have these. *Still, it is desirable, on the other hand, to deal very cautiously and wisely with this very peculiar people.*

#### FORMATION OF A NEW AUXILIARY.

WE are much pleased to hear of the formation of "The Barnard

(Vt.) Auxiliary Society for Promoting Christianity among the Jews." It numbers thirty-three members, and its officers are as follows:—George Cox, *President*; Harrison O. Slocomb, *Vice-President*; S. C. Thayer, *Secretary*; and Dr. Samuel P. Danforth, *Treasurer*.—May God bless these friends of His ancient covenant people, and "make them a thousand times so many more as they are." We hope to be informed from time to time of the prosperity and progress of this Society.

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## London Society.

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From the Jewish Intelligence.

### PALESTINE.

LETTER FROM DR. MACGOWAN.

#### *Improving State of Palestine—Cultivation of the Soil.*

DURING my stay in the neighborhood, I have been much interested in noticing the improving state of the country, in the extension of cultivation and increase of commerce. A few years ago, all the cultivation was limited to a few orange gardens in the immediate vicinity of the town, but now extensive tracts of the waste lands of the plain, which are of astonishing fertility, have been inclosed, and new farm-houses, or byarahs, as they are called, are now seen scattered far and wide over the country. The plan on which these byarahs are laid out, is precisely the same in all, so that a description of one will suffice for the whole.

#### *Farm-houses.*

When a byarah is to be made, the piece of ground which has been fixed upon is marked out by the furrow of a plough, which defines its boundaries. These are then enclosed by a hedge, composed of the prickly branches of the domtree,

within which are planted leaves of the cactus, or prickly pear, so as to form an immense hedge. The cactus is so vivacious and of quick growth, that a single leaf stuck into the soil will take root; so that the inner hedge or inclosure formed by them, in the course of two or three years, grows up into a high thick fence, which, by the close interlacing of the strong broad thorny leaves, forms a most formidable barrier. The ground thus secured, is then worked for the plantation of the young orange and lemon trees. In the mean time a well is sunk, which is the principal and most necessary feature of the byarah. In this part of the country, water is always found at the depth of from 12 to 60 feet below the surface. To the well is attached a wooden cog-wheel machinery, of the most clumsy and rude construction, worked by one or two mules. These wheels are horizontal, and by their working, a large beam which is fixed above the mouth of the well, at the height of about eight feet, is made to turn on its own axis, and draws after it a thick coarse rope made of twisted osiers, as thick as a man's arm, which being continuous and dipping in the well below and turning round with the beam above, makes a constantly revolving motion. To this rope are attached at regular distances jars of earthenware, to the number of 12 or 16 which successively dip in the well and are raised up along with the rope in its revolution to the top of the beam, when, as they turn in their descent, with their mouths downward, they discharge their contents into a wooden trough, which is so adjusted as to catch the water and carry it into a tank, where it is distributed in little channels for irrigating the plants throughout the garden. The machinery is so ill adjusted that much waste of time and water takes place in working it; but all the water-wheels in the country are made on no better a model than the one described. The well with its machinery being established,

stables for cattle, sheep, and mules, or camels, are then erected, and the whole surrounded with a good stone wall with a spacious gateway, making a spacious farm-yard for poultry. Adjoining the yard are the cabins for the labourers, which are built entirely of mud, with low flat roofs thatched with rushes, plastered over with mud. These wretched tenements have but one opening, which is the door, and are inhabited by Egyptians, who come to seek employment in this kind of country work, in which they are considered to excel. The byarah is now complete, except with the addition of a better sort of dwelling for the proprietor, if he have the means necessary to afford himself the luxury of a country house; for most of the proprietors of these byarahs are merchants, who carry on their business at Jaffa. The outlay of money required for the establishment of a complete byarah, is from a sum of £800, which, after six years, yields about 10 per cent.

To many of these establishments a farm is attached of considerable extent, with arable lands for the cultivation of wheat, barley, and sesame (a seed from which a superior kind of oil is expressed.) Cattle, sheep, and goats, are also fed on sesame, and pastured upon the adjoining waste lands. To some of the byarahs, as in that we are residing in, there are handsome houses for the accommodation of the proprietors; but generally they are of an inferior description, and deficient in taste and convenience.

#### *Rearing of Silkworms.*

A new species of cultivation has very recently been introduced into the neighbourhood of Jaffa, from Beyrout, that of mulberry trees for the rearing of silkworms. Beyrout was famous for its silkworms in the time of the Romans, and still keeps up its reputation for the same. This new branch of industry is likely to make very extensive progress in this part of the country, the soil being remarkably well adapted for it.

In the course of no very distant time, the produce will constitute an important article of export. Land in this part is of so little value, that a handsome farm of two or three hundred acres of the waste lands may be taken up and enclosed for cultivation, subject only to a mere nominal rent to Government. During the last two years, some thousands of acres have been thus taken up by different merchants of Jaffa, and are now in cultivation. None, however, but rajahs, or native subjects, are allowed to avail themselves of this privilege.

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### BERLIN.

LETTER FROM REV. R. BELLSON.

#### *Jewish Children witnesses of the Truth of Christianity.*

OUR tract distributor related to me a few days ago, a long conversation which he had in the house of a Jew, when, after he had quoted many passages of the Old Testament, and compared them with the New, the Jew demurred against the exposition, upon which the son, a lad about fifteen years of age, who had been present during the discussion, said, "Father, if Christianity is not allowed to be true, what is to become of all these passages? we must tear them out of the Bible!"

A lady, who is much interested in the Jewish cause, and who has done a great deal for a poor sick Jewish family, related to me to-day that, at one of her visits, a little boy fetched a book, his face glowing with delight whilst holding it in his hands, and, having opened it, he pointed to the name of Jesus Christ, and kissed it, saying "It is because of this name that you are so kind to us; he has made you come and relieve us." I need not add that the book was a New Testament, which had been given to the child at school. The parents were shortly after obliged to remove the child from school, on account of that very New



Testament, which had become so dear to him.

*Peculiar Trials of Jewish Converts.*

I have only had two candidates for baptism this month. Another young man, a simple-hearted person, after I had instructed him for six weeks, suffered himself to be allured away by the Jews, though he had twice begged me to baptize him; which, however, I refused to do, as being then premature.

It is too much to expect that they should not only give up their connections, but at once step into a state of hunger and thirst, and nakedness. If those Christians that lay so much stress on the sincerity of the Jews, would but consider this, and would but remember that these are trials that they never have been subject to!

*Ill-treatment of the Tract Distributor by Jews.*

The tract distributor, in his walks abroad, has found opportunities of distributing tracts, and of speaking to the straying sons and daughters of Abraham, of that which is most important both to them and to us. In one case he was allured into a house by a Jew whom he had accosted in the street, and having entered, he found about nine or ten of them assembled. They soon became very abusive, and maintained that no Jew had ever become a Christian from conviction. When he endeavoured to contradict this false imputation, one of them got up and said, "What can be worse, or more execrable in the world, than a meshunim?" So saying, he caught him by the throat, and whilst the others assisted with their fists, opened the door, and thrust him out.

*Interesting narrative of a Jew.*

But he relates another more interesting occurrence. On the 15th, he met two Jews in the street, respectably clad, and from all appearances, belonging to the better edu-

cated class. He accosted them, and found that he had not been mistaken in their appearance. As it was evening, and nearly dusk, they invited him to accompany them to their rooms, which were in an inn, as they were strangers on a journey. Having arrived at the inn, he found four other Jews and two Jewesses, belonging to the same party. He was then introduced to the several members of the party; but he observed that one of them turned as pale as death, and seemed so much agitated that the rest did not know what to make of him, and asked whether he knew the man, and whether he had been in intercourse with him. Having negatived both, he said: "I was born in G —, and studied some twenty years ago with another, whom I loved dearer than a brother, at the Jeshibah, in Breslau. We were both very pious and zealous Jews, and excelled many of our fellows in Talmudic learning, but we had a thirst for general knowledge, and other sciences, besides the study of the Talmud. We often visited an antiquary, and spent hours amongst his old books, and bought of him whatever seemed to come within our means and capacity. Whilst we were one day thus engaged in the shop, the antiquary showed us a bundle of books, and offered them to us for what they were worth as waste paper. Having bought them, we went home and eagerly looked over our treasures.

"But almost the first book which unfortunately fell into my hands, was the cause of great unhappiness to me, and of utter ruin to my friend. The title of the book was, "Versuch über die Göttlichkeit des Neuen Testaments," (Essay on the Divine Authority of the New Testament,) printed in London. The book was so alluring, so deceptive, and written in such an attractive style, that I could not put it out of my hands again. It starts questions, and answers them so masterly and conclusively, that I became quite bewildered, and should certainly have

been baptized, had not family considerations then prevented me. But thoughtlessly, and in my confusion, alas, I put the book in the hands of my friend, and he read it with the greatest eagerness. Not long after he informed me that he had studied it with the greatest interest, that he had critically examined every passage in it; that it had led him carefully to compare the Old with the New Testament, and that the happy result of his research was, that he had found, to his unspeakable joy, that Jesus of Nazareth was the Christ, the true Messiah. He was in such ecstasy, and so full of joy, that he was not like himself, and declared, to my great dismay, that nothing in the world, no power on earth, should prevent him from embracing Christianity; which resolution he firmly followed, and became a Christian."

Here the speaker paused; the tears which rolled over his furrowed cheeks, stifled his speech, and I could not but weep with him. He wept for sorrow for the loss of his friend, and I for joy that his friend had found Jesus, the best of all friends, who to this day does wonders in heaven, and among the children of men. When he had recovered and was again master of his feelings, he added: "My consolation is the sentence of our wisemen of blessed memory חסדי אמות עולם יש להם חלק לעולם הבא (the righteous of the nations have part of the world to come;) and I must say for him, he remained as good and pious as a Christian, as he had been as a Jew; only that he become an enthusiastic believer in the crucified (תלה) and always talked about him."

### THE DUTY OF CHRISTIANS TO THE JEWS.

*A Voice from the Backwoods of Canada.*

WE heartily join in the wish expressed by the Rev. F. L. Osler, in the following letter, that many

may be stirred up, like the poor man, to whom he refers, in the backwoods of Canada, by the reading of the word of God, to take an active interest in His ancient people. Mr. Osler's letter is dated Tecumseh Parsonage, Canada West, Dec. 11, 1847.

We give the extract of the poor man's Will entire, as it has reached us, without making alterations of any kind. It is well to let such a man speak for himself, and in his own way:—

On the 15th of July, 1844, a man named William H——, residing in the township of Essa, brought me his Will, of which I copy, *verbatim et literatim*, the latter part:—

"And further more I Leve and bequeth unto the Jewish Missionary Society forty pounds £40 for helping to Convey Coppes of the Scriptures and sending Missionaries to the Jews for if we have bee made particulars of there Spiritual things I think it my duty to minister unto them in Carnal things and if I can Convey part of this said £40 Before My death I will mark it paid on the back of this Will."

On the 6th inst., he brought me five pounds currency, for which I have obtained and forwarded with this four pounds sterling, which you will please to acknowledge the receipt of, that I may forward it to William H——. When he came to my house on Monday last, his appearance was that of one who required, rather than being able to give help. I asked him both when he left his Will with me, and again when he brought the monecy, what induced him to devote such a portion of his property to so good a cause. He told me it was simply from reading the scriptures. It rejoiced him greatly, when I told him that the first Bishop of Jerusalem was a converted Jew. I believe the old man to be a decided Christian. After I had given him a receipt for the money, and such information as I thought would interest him, he observed, "I am giving you a great

deal of trouble; but mind, it is only your duty to do it; and don't suppose I take any merit for giving this money; 'tis only my duty."

That an illiterate man, living in the backwoods of Canada, should from simply reading the scriptures in his log-cabin, see it to be clearly his duty to send the gospel to the Jews, is certainly a most interesting circumstance. May God make it the means of exciting British Christians to pray for and help those who are still beloved for their father's sake.

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## Free Church of Scotland.

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From the Missionary Record.

### PESTH.

EXTRACT LETTER FROM REV.  
ROBERT SMITH.

PESTH, January 7, 1848.

... The first question that occurs in regard to this great work is, whether we have a call of God to proceed with it? Here, of course, I cannot enter at length into the grounds, but I shall point to a few which seem to my own mind decisive.

1. A large, and, by the blessing of God, effectual door, is opened among the Jews, such as has never existed, from their dispersion down to the present time. The voice of God, by his providence, is here as distinct as if it were audible. The state of the Jews throughout Hungary is such, that we need feel little hesitation in saying, in respect to them peculiarly, *This is the time*. They are not so wedded to Talmudism as their brethren in Poland, Russia and the East; nor so far sunk in infidelity as their brethren in Germany. They are in that intermediate state, in which the old forms remain, but their confidence in them is shaken. The old is all they have: yet suspicion has supplanted undoubting faith. Mental anxiety and uneasiness, sometimes more, sometimes less

definite, is the natural consequence. How powerful is a word of truth spoken to minds in this doubting, hesitating, distrusting and disquieted state! Distrust in their former master, and the absence hitherto of confidence in any other, constitute that negative state of mind when a word spoken in faith has a mighty force. But this is a passing phase of their history. Ten or twenty years hence, and the confidence formerly reposed in the Talmud will have been transferred to the individual understanding, and then, instead of one great tyrant, we shall have to contend with a hundred-headed monster, which will be all the more difficult to slay, that a hundred heads must be struck off before life is extinct. This latter state is already in a large measure realized in Pesth and the more considerable towns. Is there not, then, a clear call from the Lord of the harvest to descend into the field, already whitening for the reapers?

2. Political hindrances have been removed. The Lord has broken down a barrier which existed for centuries. It is difficult for you to apprehend the magnitude of this ground, in a land where you do not once need to take this element into consideration. Were you inured to another and opposite state of things, you could not but wonder and adore with us, that simultaneously with the other, an obstacle which precluded all access has been put out of the way. But this ground, like the former, contains in it a warning as well as an encouragement. The state of the Jewish mind is not an abiding one. It promises a present blessing, but if neglected, forebodes a future evil. In like manner the removal of political hindrances is unstable and uncertain. It affords us a precious moment, which, if not seized as it passes, may elude us for ever.

3. An instrumentality is provided. The masses through the land can only be reached by such



instruments as are proposed; and the Lord has already put them into our hands. This is the third winter for one, and the second for others in the work of preparation, and their progress has been highly satisfactory. Imperfect as it is, and must necessarily be, it is the only instrumentality of the kind for the good of Israel, that ever existed in this land, and more promising of results, whether as respects the persons themselves or the organization under which they are proposed to be put, than, so far as I know, exists anywhere else. This fact contains within itself a powerful call. A decennium or two might pass away, and no such instruments again present themselves.

#### PHILIP SAPHIR'S SCHOOL.

Mr. Koenig gives a very pleasing account of Philip Saphir's school. In the largest sense of the word, it is prospering; several of the pupils having, so far as man can see, been hopefully converted.

LETTER—REV. RUD. KOENIG TO  
THE CONVENER.

PESTH, January 6, 1848.

*My Dear Mr. Moody Stuart:*—I would wish to give you in my present, some particulars about Philip Saphir's school, which, from its beginning, has been in an especial manner calculated to awaken the interests of those who love Israel. It is a great matter for a missionary, who is continually engaged in dealing with individual souls, to have a department in the field, where the work is carried on upon some broader basis. It is refreshing to see the working of the Lord's Spirit upon a larger number of souls, through the exertions of a faithful labourer. Such is the case with this school. The circumstances in which it was established are peculiar, as well as the manner

in which it is conducted; but, the blessing which has accompanied the work, is a proof that the hand of God was in the former, and that the latter is in conformity to his will. When the Jewish parents apply for admission of their children, they are plainly told that this is a Christian school, in the strictest sense of the word, and that regular Christian instruction is given in it. They are asked, each of them, if on such conditions they would adhere to their desire. It sometimes happens that they answer they would, and yet, when they afterwards find that the children bring home too much of Jesus, they take them out of the school again; but such cases taken into account, and, besides, the enmity of the Jews in general, and their endeavours to break up the school altogether, it is not a slight matter that it is always attended by upwards of sixty children. Accompany me to the premises for a little, and look at these children, who are all of them grown up in poverty, and you will be astonished to see them so nicely and orderly dressed; consider that they mostly grow up in unclean and filthy dwellings, and you will wonder to see them all so cleanly; consider that it is quite proverbial of the Jews, that their habits are irregular and disorderly, and you will say it is a great matter that the children are regular in their attendance, and keep the school time exactly. This is not the fruit of any exertions on the side of the parents, who might perhaps have been brought to value the education of their children. Again, it is most wonderful to hear these children speak such pure and good German, though their Jewish parents, and all among whom they live, speak the language most miserably; and when I look at the progress which the greater number of the children have made in secular knowledge, we have much reason to be thankful that so much has been done in so short a time.

Last summer, the school was almost broken up, on account of sickness of the two principal teachers; and yet, from the present state of the children, I cannot say that the school has essentially suffered. At present, there is an hour appointed, on the Jewish Sabbath-day, when the children are taught to sing sacred music; they all rejoice to join that class, and several boys have commenced to attend our public services. In the sewing class, from ten to twelve in the morning, the girls, while they are sewing, repeat psalms, or, for a change, they sing a hymn.

But most cheering it is to see what an influence both religious and secular instruction have exercised upon the souls of the children; and we are here pretty sure that not only the presence of the Lord has been with the work in general, but that his Spirit has come down and made fruitful the barren field upon which the seed has been sown in faith. You find in the school not only a number of very serious children, and such as like to hear of their Saviour; but there are several who are really awakened, and in a very hopeful state; and our Christian friends in Scotland would be astonished to hear out of the mouth of babes questions, and answers, and confessions, which show a serious meditating upon their own souls' necessities, and a tasting of the convincing as well as of the healing power of the Spirit.

The method of dealing with the children individually and in private, praying with them in private, has proved very advantageous, and has been blessed to a very great extent; and though we ought to be very careful when we are to pronounce what is in man, yet we have reason to believe that a few of the children are really born of the Spirit, and children of God. I would mention a few cases, which may show to what extent some are desirous to apprehend the truth as it is in Jesus.

Not very long ago, a boy of twelve came and asked if he could truly believe without being baptized. Philip told him that faith did not depend on baptism, but that he required an inward baptism of another kind. "I know," replied the child, "I require the baptism of the Holy Ghost." The teacher again asked, "Why do you ask me this question?" "Because Christ said, 'Whosoever believeth, and is baptized, shall be saved.'" "But," said the teacher, "how can you think of being baptized? You know how much your parents are opposed to Christianity." The boy answered, "Jesus has said, 'Whoso loveth father or mother more than me, is not worthy of me.' I would obey Jesus, and leave them alone."

The eldest child of a family, of whom five attend the school regularly, gave evidence, some time ago, that the Spirit was dealing with him; but the teacher having observed latterly a carelessness about him, took him aside and asked him, "Who shall be saved?" "Those who believe in Jesus Christ." "Will you be saved?" "No." "Why not?" "Because I do not believe." "What do you mean by saying you do not believe?" "I cannot believe." Here the child burst into tears, and told his teacher that he could hardly conceive how he was persecuted at home by both his parents. If he read his Bible, his father gave him abusive language, and asked, "Will you gain your bread by that?" His mother is more devoutly inclined, and often tells the children to pray, but always enjoins, "Not in the name of Jesus." This boy gathers with his brothers and sisters together, for reading the word of God and prayer, as often as the absence of his parents permits; but he further told his teacher, on such occasions his youngest brother informed his parents of it: "Nathan has again prayed, and spoken of Jesus;" and he was severely punished. His teacher then showed him that these trials

and persecutions should tend to the furthering of his growth in grace, and so on. Philip then made arrangements that the boy might have some quiet time for waiting on the Lord, in private, in the school-room. The next girl in age—a girl of ten—was also spoken to privately, and asked, “Do you believe?” “Yes,” said she, “I believe on the Lord Jesus Christ.” Her brother Nathan says, that she helps him on in the way, and often says she loves her Saviour. When her brother is prevented, she assembles the other children for reading and prayer. The next little boy of eight years, on being asked, said, “No, I do not believe in Jesus.” Philip had, however, been told by the elder sister, that when alone with her the child said, he believed in, and loved the Saviour, but in the presence of another he always denies it; so great is the terror in which the child is kept, from the violent opposition of his parents. On the teachers dealing confidentially with the child, he burst into tears, and said, he would wish to believe and to pray; but when praying, he heard a voice speaking in his ear, which much disturbed him, and he said, “Therefore I cannot have true communion with God.” The youngest girl—between four and five—says, with artless simplicity and confidence, that she loves her Saviour, and rejoices in him.

There are several children who read the Bible at home with their parents in the evenings, and, by the grace of the good Shepherd, we may see many such cases as that one some time ago, when one of the girls of the school was instrumental in the awakening of both of her parents. Philip Saphir is continuing to be very weak, and never free from pain; the Lord upholds him so far, and he has been enabled since the winter course to attend to the school without interruption; but his trials are great, and the chastising hand of the Lord is very heavy upon him. I trust that such

friends in Scotland as take an especial interest in education, and in this school, will bring his case before the Hearer and Answerer of prayer.

HEB. xi. 16—God's owning of believers as his, and of himself to be their God, is an abundant recompense of all the hardships which they undergo in their pilgrimage.—*Owen*

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